

HAQEEQAT AND MA'ARIFAT

REAL REALITY

(As Opposed to Apparent Reality) AND GNOSIS:

Translated from the Article:

Haqeeqat-o-Ma'arifat

Author:

Hakim Syed Amin-ud-Din Ahmed Khush'hali

Published in:

Monthly Salsabeel, Lahore (November, 1980), p 37 – 40

Translated By:

Sardar Taimur Hayat Khan Aajizvi

The Knowledge disseminated by Islam is of two broad categories, Exoteric and Esoteric. Exoteric knowledge consists of the knowledge of the Shariat or Codified Law whereas the Esoteric Knowledge is that of Tareeqat or the Path/ Way. Purification of the external body is not possible without knowledge of Shariat whereas it is impossible to attain to spiritual advancement without knowledge of Tareeqat. In the lexicon of the Sufi's, knowledge Shariat is termed as The Knowledge of Certainty (Ilm-ul-Yakeen) while Knowledge of Tareeqat is termed as The Essence or Visible Proof of Certitude (Ain-ul-Yakeen)! Both these branches of knowledge are complimentary and dependant upon each other, without knowledge relating to Shariat there is no possibility of attaining knowledge of The Path (Tareeqat)!

However, the bounds of Shariat and the Rules of Tareeqat are transcended by another highway of knowledge and this is termed as The Essence of Certitude (Haq-ul-Yakeen) the secrets and mystery of which is achieved through The Mercy of Allah (SubhanaHoo Wa Ta'ala). This knowledge is termed as Real Reality (Haqueqat) or Gnosis (Ma'arifat).

Awareness of the definitions and meanings of the 99 Names of Allah (SWT) is the beginning of Ma'arifat whereas

knowledge relating to the mysteries of these Names is Haqeqat. Yet again knowledge of the special affects of these Divine names is termed as Ilm-e-Ladunni or Transcendental Knowledge. This special knowledge is bestowed upon the true devotees of Allah (SWT) through their sincerity and vaulting spiritual aspirations. Allah (SWT) has described this as “Wa Tainaoo Millladunna Ilma!”

Real Reality as opposed to apparent reality is a completely different field and its Spiritual States and events transcend the bounds of Shariat and the tenants of Tareeqat. This is revealed in the Holy Quran according to Surah Qhaf which deals with the meeting between the Holy Prophet Moses (AS) and Hazrat Khizr (Alai hiss Salaam). This Surah contains some very pertinent revelations and facts.

The Holy Prophet Moses (AS) was a very noble and exalted Prophet of Allah (SWT) and the Holy Torah was revealed unto him regarding which Allah (SWT) has declared it to be Guidance and Light. The Holy Torah originally contained all Guidance regarding daily life and the attainment of religiosity. Then what was the knowledge the attainment of which such a towering personality and possessor of Divine Guidance was forced to undertake an arduous journey and exclaim to his young attendant that until I reach the

Confluence of Rivers (Mujammah Al Bahrain) I will not cease traveling even if it takes me many years?

The Tafseer of Ibn-e-Qaseer states that Hazrat Abbas (Radhi Allah Unho) said that Hazrat Abi Ibn-e-Kaab (RAU) said that he hear from the Holy Prophet (Swalalah Ta'ala Wa Alaihe Wa A'alayhe Wa Swallam) that the Holy Prophet Moses (AS) was addressing the Bani Israel when he was asked, "Who is the person with the most knowledge?" "Myself" replied Hazrat Moses(R), instantly a revelation came to the Prophet that at the confluence of rivers there is a person who has more knowledge than you, and that he possess that knowledge regarding which you are bereft! The Hazrat Moses (AS) asked Allah (SWT); "How can I find this person"? The Prophet (AS) inquired and received the answer, place a fish in a container full of water and seek, at the place where the fish disappears, there you will find him! The Prophet Moses (AS) instantly decided to set about the search and informed his loyal companion Youshah Bin Nun (RA) that he was determined to seek for this individual and that he would not rest even if it meant a journey of great distance that would cover the longest period of time!

Such a determined course can only be adopted by an individual with the most sublime and elevated of intentions.

When the Prophet Moses (AS) reached the confluence of rivers which is the abode of Hazrat Khizr (AS) he met the venerable ever living man of Allah (SWT).

Tafseer Ibn-e-Qaseer states that The Holy Prophet Moses (AS) met Hazrat Khizr (AS) on the shore of the sea and found him reposing upon a green mantle. He was lying wrapped in a sheet, one of whose ends was under his feet whilst the other was over his head. Upon being greeted. By the Holy Prophet Moses (AS) he removed the sheet from his face.

He is the very Saint regarding whom the Holy Quran states “He (the Saint) is one who has been Graced by Allah (SWT) and has been provided with knowledge from Him! What does this knowledge contain that is not to be found in such a Holy Book as the Torah and which was denied to such an esteemed Prophet as the Holy Moses (AS)? What is this knowledge regarding which The Holy Prophet Moses (AS) said unto Hazrat Khizr AS) “If you would impart some learning to me from that knowledge which has been granted to you and that providence that has been bestowed unto you from Allah (SWT) I will gladly undertake to remain in your service?”

The Tafseer of Ibn-e-Qaseer states that Hazrat Khizr (AS) replied “You hold the Holy Torah in your hand and receive Divine Revelations are these not sufficient for you?”

“Neither the knowledge that has been bestowed upon me is of use to you nor am I worthy of the knowledge that you possess.”

The Holy Prophet Moses (AS) said with great respect “If I have your permission I would like to abide with you and serve you in order to attain that knowledge that would benefit me!

Hazrat Khizr (AS) replied that you (the Holy Prophet Moses (AS) will not be able to abide with me as my tasks will conflict with your views. I am tasked with some duties that are entirely removed from your understanding. It is impossible that you would be able to tolerate that which runs contrary to your discernment nor will you be able to forebear my actions as you are bereft of the States that I possess as you do not hold the esoteric wisdom as Allah (SWT) Himself Guides me in His Limitless and Infinite Wisdom (Tafseer Ibn-e-Qaseer).

Upon insistence of the Holy Prophet Moses (AS) Hazrat Khizr (AS) stated “You will not be able to forebear with me as you are the possessor of the Holy Book and Master of the Shariat (Codified Law) and Tareekat (The Path/ Way). While I am a traveler of such a discipline that is entirely removed from these two which undergoes such States and

Actions the Real Reality of which you will fail to understand. Then how will you be able to forebear when you see them?”

When the Holy Prophet Moses (AS) said that if Allah (SWT) Wills I will indeed forebear Hazrat Khizr (AS) acquiesced and set out along the river bank towards a nearby settlement. Along the way they happened upon a small fishing boat in which Hazrat Khizr (AS) made a hole and sank it. Seeing such a destructive act without any apparent cause the Holy Prophet Moses (AS) strongly objected upon which Hazrat Khizr (AS) said that he had already foretold that the Prophet of Allah (SWT) would not be able to forebear.

The Holy Prophet Moses (AS) asked Hazrat Khizr's (AS) pardon and promised to hold his peace. Upon proceeding further they came upon a young boy at play, Hazrat Khizr (AS) promptly killed the boy and wished to resume the journey. Seeing this cruel act he made objection in the strongest possible terms. Upon which Hazrat Khizr (AS) made reply that he had already said that the Holy Prophet was not aware of Haqeqat (Real Reality), and any act that is forbidden by his Shariat will not find favor with him!

The Holy Prophet Moses (AS) then said that if in the future he were to make any objection then he would submit to leaving Hazrat Khizr's company!

They traveled further and came to a small village. Hazrat Khizr (AS) asked the people of the village to provide sustenance to them but was rebuffed with great rudeness. However, Hazrat Khizr (AS) immediately set about repairing the boundary wall of a dilapidated house that was in danger of falling down, and this too without asking for any recompense!

Seeing this deed Hazrat Moses (AS) again objected and said to Hazrat Khizr (AS) you have performed an arduous task without recompense in such a place where the inhabitants are rude and do not even possess the common courtesy of providing the needs of wayfarers! Whereas you could have obtained ample return for the work that you have undertaken.

At this Hazrat Khizr (AS) said that now the promise that Hazrat Moses (AS) had made has been irrevocably broken and Hazrat Moses (AS) must leave his company! “The three seemingly illogical deeds that I (Hazrat Khizr (AS)) have undertaken were ordained to me by the Command of the Almighty Allah (SWT). He went on to explain the underlying reasons for the apparently senseless acts. The boat was sunk as it belonged to two orphan and poor children who depended upon the boat to make a meager living. We were being followed by a ruthless ruler who was advancing along the river to make conquests in the area for which he was in need of

requisitioning more boats. If he was to have seen this boat he would have seized it and would have denied the children any means of sustenance. Whereas by sinking it was hidden from the unjust and could be recovered by the children and repaired at little expense.

If you ask about the boy whom I killed, know Oh Moses (AS) that he was the unruly and disobedient offspring of venerable and true believers, it was feared that he would grow up as a denier of justice and would be cruel to his parents. Therefore I killed him in order that Allah (SWT) may provide them with a good and believing child so that he would be of service to his parents in their old age!

The wall that I repaired belonged to two orphan boys who were underage and unable to fend for themselves. Their father, who had been a good man, had hidden a treasure under this wall. Allah (SWT) desired that when these children reached adulthood they would uncover the treasure themselves whereas if it had been uncovered afore time the inhabitants of the village would have usurped their rights! This was Grace from Allah (SWT) and whatever I have done has not been undertaken from my own volition!

This is the reality behind my acts regarding which you could not show patience or discern the wisdom that lay hidden

behind these seemingly irrational acts. These acts have been described by Allama Iqbal as follows:

The boat of the meek; blessed life and the wall of the orphans

Even the wisdom of Moses fails to discern!

The Tafseer of Ibn-e-Qaseer states that the Holy Prophet Mohammad (Swalalah Ta'ala WA Alaihe WA A'alayhe WA Swallam) said that if the Holy Prophet Moses (AS) had displayed some patience and had forbore from making objections, Allah (SWT) would have revealed even more regarding this Divine Wisdom!

The related story brings to light the lesson that there is yet another Way apart from that which is revealed in the Holy Books and the practice of the Holy Prophets (Upon all of whom be the Peace and Blessings of Allah (SWT)); a Path that requires a great deal of fortitude and forbearance; One which requires constant service and attendance to an accomplished Spiritual Guide; A Path that transcends the bounds of Shariat, the Codified Law, and is free from the confines of the rules of Tareekat, the Path/ Way. This discipline is extremely exacting and arduous in nature; it follows difficult avenues and dangerous ways; it passes through valleys of despair and great fear; it is filled with strange mysteries and happenings beyond comprehension; from it flow great loss and sorrow!